



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

property does not mean actual renunciation but merely a willingness and readiness to make the sacrifice (p. 420). Even the cardinal precept of *non-resistance* is interpreted as justifying war and violence when the preservation of the life of a nation or an individual is involved (p. 429).

The author has indicated a few minor points of agreement between socialism and Christian ethics but, on the whole, the reader is forced to the conclusion that the two philosophies are incompatible. This point of view is not the commonly accepted one. The argument, however, on which it is based—the depravity of human nature—carries little conviction. Brotherly love and non-resistance are the two cardinal principles in Christian ethics. The discrepancy between such a code of morals and a social philosophy based on class struggle cannot be adequately explained by a mere reference to natural human wickedness. The explanation is too simple to be above suspicion. Christian morality began its development in communities of lowly life and subject peoples. It is an individualistic philosophy. The soil best fitted for its growth is economic individualism which is the chief characteristic of the capitalistic form of industry. Under a different economic order, where equality is to prevail among the members of society, the virtues of mutual succor and non-resistance are of little value.

L. ARDZROONI

UNIVERSITY OF CHICAGO

Applied Socialism. By JOHN SPARGO. New York: B. W. Huebsch, 1912. 8vo, pp. xxviii+333. \$1.50 net.

Mr. Spargo has in this book depicted for us what he conceives to be the probable political, social, and economic conditions under a socialistic régime. It is avowedly not a utopian attempt "to write the kitchen recipes for the future." Only the broadest outlines are ventured. And such forecasts, according to the author, "must be logical deductions from the fact of economic, and social conditions and tendencies historically considered and evaluated" (p. 24). Of the different theories of the origin of the state, which Mr. Spargo here passes in review, the force theory is pointed out as being the one most generally accepted. The state is today and has always been a "class instrument," its chief function being to protect capitalistic property. But it has at all times performed some non-repressive functions and these latter are constantly expanding. It is constantly becoming more social in its nature and is assuming increasing control over economic forces. The present state will not disappear but will be gradually transformed, until eventually the "Social

Revolution" which the author defines as a *result* and not a *method* will have taken place. The state instead of being an agency of class rule will have become the democratized agent of all the people.

The form of government through which the new state will find expression is considered of no great importance. "No forms of political government," it is held, "exclude class rule and none make it inevitable." While the republican form would seem most compatible with the socialistic state, "there is nothing to prevent the continuance for long periods of constitutional monarchies" (p. 73). In all other matters the author, true to his English birth and education, is equally ready to yield on nonessentials, aiming only at the large general results. In so doing he is no doubt in accord with the tendency of the socialist movement as a whole. It is continually "molting," as Bebel is quoted as saying in the Reichstag when accused of inconsistencies. The old idea that under socialism all production must be socialized is by no means here insisted upon. There would, the author thinks, in the early stages of socialism at least, be three kinds of production, namely, by private producers, by co-operative organizations, and by state industries, the latter of course including all such as had threatened to become monopolies or given rise to the exploitation of labor.

Property rights and personal rights are, as Mr. Spargo points out, by no means unlimited under our present system. "It is probable," he thinks, "that the realization of the socialist ideal and program would involve little or no extension of confiscatory action" (p. 103). "If the socialist state is ever realized," he says in another place, "it will be a development of the capitalistic state, not a new creation" (p. 128). The use of money as a medium of exchange will be likely to continue under socialism at least into the indefinite future. The institution of marriage and family life will be further modified in the interest of equal rights and social welfare but will be in no danger of annihilation. Religion will be free and unhampered by the state in so far as there is no conflict of interest.

Indeed it is hard upon reading this book not to feel that if liberalism and progressivism continue to liberalize and progress, and socialism continues to "molt" the twain must meet somewhere before many generations have passed.

V. N. VALGREN

UNIVERSITY OF CHICAGO